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619 wander into the lands of a hostile tribe, so it has to keep up alliances
221 with tribes who are on good terms and will allow it to graze over their *dírahs* when forced to do so. Hence it follows that groups or confederations of tribes are formed, friendly to each other and hostile to other similar groups. These groups, with their corresponding alliances, are often of century-old standing and serve a most useful purpose. They have, moreover, stood the test of war, drought and trouble. Examples of such groups are given below, and all Arabia may be said to be parcelled up into similar protective alliances.

(*a*) Harb—Mutair (Ilwa)—'Ajman tribes.
(*b*) Bani 'Abdilla (Mutair)—'Utaiba.
(*c*) Dhafir—Shammar and 'Awazim.
(*d*) 'Ajman—Murra—Najran tribes (a blood federation).*
(*e*) The various 'Anizah groups of the north, such as Dahamsha, Fida'an Amarat, Ruwala, Sba'a and Zana Muslim.

619 When the Central Government is strong, like the present Sa'udi regime, then tribes are made to keep the peace and behave themselves,

701 * The 'Ajman claim to be able to turn out over 10,000 fighting men is obviously exaggerated. Their full fighting strength is probably about 8,000. They once claimed to be able to muster 2,000 mounted men, but that is not so to-day.

● 726 The 'Ajman have several *nakhwas* or war cries, of which the three commonest are—"Garás al hadid wa ana ibn al 'Ajám", "Sáfi al maut wa ana lathâleh" and "Sufar sáfi al maut wa ana lathâleh"—meaning "Cutter of iron, and I am the son of the 'Ajman", "Death cleared all and I still survive" and "Death is whistling and I am still surviving".

The 'Ajman tribe when about to join battle have a custom of tying up their side locks (*gurun*) over their heads in a tall knot, which they bind round with a *red* cloth. They call the head-effect thus caused "Al Ganaza".

619 [173] The 'Ajman, whom some authorities would connect, and I think rightly, with the Qahtan, state that they are descended from the Shurafa of Najran, and claim with the Murra to have one ancestor, Yám. They certainly look upon the Murra as their blood brothers and each will help the other always. Should either the Murra or 'Ajman desire the help of the other against a common enemy, it is customary to send a messenger to the other tribe on a camel with *a red scarf or scarlet rope* bound round its neck. The messenger cries aloud to those he wants to rouse the words *'Aiyál Marzuk!*, the sacred call of the descendants of Yám, and all know what the signal means—even if 'Ajman and Murra were themselves fighting against each other, a not uncommon occurrence, they would at once fraternise and combine against the common foe.—(Authority Shaikh Fuhaid al Fahad al Hithlain 30.6.38). Their tribal strength and undoubted war prowess makes their alliance valuable and their enmity a serious danger; but in politics they are a shifting and inconsistent factor, being as they themselves have been known openly to profess, "the friends of those who treat them best".

175 During the Ottoman occupation of Hasa and Qatif, the 'Ajman were constantly recalcitrant, in spite of subsidies doled out to their shaikhs, and they inflicted several serious defeats on the army of occupation.

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Sanctity of Women

If she is pretty, attractive and the daughter of So-and-So, she will easily find a dozen other men ready to marry her. 562 587

As for her children: she retains the small ones till they reach the age of eight, and then hands them over to their father's care, but they are never far from her, and are allowed to come and see her as often as they like. Nay, if she is a clever girl she will keep on quite friendly terms with her former husband, and call and see his new wife regularly. That is quite common practice. 586

Where the Badawin housewife has distinctive rights, is in the management of the tent; she is *um al 'aiyál* (mother of the family) as well as *raiyat al bait*. She holds the honour and good name of her husband in the hollow of her hand. Upon her falls the duty of providing for the guest, of cooking choice and tasty dishes, of turning out good *leben*, and generally bringing the good name of her husband into prominence among his fellow Arabs. 562 462

The mistress of the house never sees or mixes with stranger guests, but she knows all that is going on, for only a curtain partition separates the women's from the guest's quarters. 562 574

The personal name of the lady of the house is never mentioned by the guest, or even by the host's men friends, she is *Um al 'Aiyál* or *Raiyat al Bait* only. Should a friend wish to ask after a man's wife, he will merely say to the husband, *Kaif hal illi warrak?* or *Shlaun um al 'aiyál?* ("How is she who is behind you?" or "How is the mother of the children?"). Unpleasant badinage is taboo.

Even more carefully guarded and shielded are a man's marriageable daughters. They are never seen at all, except by those on very intimate terms.

Jokes about a man's getting married, and so forth, are quite common, and the young Lothario about to get spliced is always the butt of his companions, but never is the woman's name brought into this form of rough chaff. That would be *'aib* (a shameful thing). 562 522

The sanctity of a woman and her good name is more immediately apparent in cases of war or hostilities between two tribes. 562 726

She it is who encourages her menfolk to go forth and fight bravely for her and come back triumphant. She it is, if the tribe has to be rallied, who uncovers her face, lets down her hair, and mounts the *markab* of the tribe wildly to encourage the young and old men to

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562 726 victory once more. On these occasions the men will go mad for her, and if she happens to be the shaikh's daughter they will die, but never give way.

Should a camp be suddenly raided and overrun by a horde of screaming enemy horsemen, the Badawin woman has absolutely nothing to fear for herself. The laws of the desert hold her inviolable. Her men may be killed, her sons may have to scatter and flee for safety, but the women of the tent are safe. On such occasions they sit about in their tents, moaning and crying softly, but they know that the victors will not touch a hair of their head. The carrying off of women is impossible in Arab warfare. The victorious raiders having rounded up and driven off the camels and sheep, are allowed by definite laws to seize certain articles of property, and these only, from the tents. This legitimate loot includes carpets, coffee-pots and spare tents, if a family has more than one. They may also take foodstuffs if there is a plentiful supply, but they must leave one tent overhead for the mistress of each family and sufficient food to see her provided for a definite period of time.

No part of the personal clothing which the women are wearing may be taken, and not a finger must be laid on any woman. It follows that any article of jewellery which a woman is wearing is entirely safe, and so also is her camel saddle (*maksar*).

These rules are all very explicitly and minutely laid down. To break them would be to dishonour the good name and *sharaf* of the attackers who have to-day brought their enemy low. No one can afford to risk such dishonour in the desert.

Shaikh Hzam al Mashari al Sa'adun of the Muntafiq, himself a well-known desert warrior of the old days, told me that in 1917 (in the days of the Turks) he had cut down one of his own raiders who, in the excitement of the charge and victory, so far forgot himself as to try to take a bangle off a girl's arm, she being of the Badur tribe, and of the vanquished side.

Few such cases actually happen in desert warfare, however, but those that have occurred have been most severely dealt with, and almost invariably have resulted in the death of the culprit, who forgot himself and infringed the rules of desert warfare.

This inviolability of women in war has been naturally evolved

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during years and centuries of raid and counter-raid. Men always knew that to-day they might be top-dog and to-morrow the under-dog. It was but wise and natural to declare women sacred. The Badawin world valued wives and daughters above all other possessions, so the principle of "You let my womenfolk alone, and I will not harm yours" gradually became established. The rule holds good to-day all over Arabia. Unfortunately the fanatical 'Ikhwan, during the few years in which their influence was in the ascendant, a menace to both friend and foe in Najd, did much to upset this and many other excellent customs which are dear to the true Arab.

562 726

PROTECTION OF AN ENEMY WHO HAS SURRENDERED

The laws relating to surrender are dealt with in Chapter XXVI. Suffice it to here say that a Badawin surrendering to another either in battle or raid, or if pursued and overtaken, is safe and entitled to good treatment.

726

In surrendering a man will definitely say to one of the other side: *Ya fulan ana fi wejh ak* (O So-and-So, I place myself under your protection). If he gets the reply: *Inta fi wejh hi, sallim saldhak* (You are under my protection, hand over your arms), the matter is finished, and the person who has accepted the surrender must go bail for his captive with his life. He has given him his *wejh* (face), and it would go hard with any member of his own tribe who harmed the prisoner later, and so blackened the protector's face.

The rules regarding surrender are very similar to those of *dakhála*. The man who surrenders is in the position of a suppliant, and an Arab dare not ignore the fact. The only difference between the two is that when the enemy asks for quarter in battle, you may or may not grant his request. Once *wejh* is granted, however, the prisoner must be protected. A man who breaks this law is liable to a very heavy fine in camels or money, and he is never forgiven by his own tribesmen.

THE RAFIQ OR KHAWI

The laws relating to the *rafiq* and *rufga* generally, are equally stringent, and are comparable to those of hospitality, only here the

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CHAPTER XXVI

Badawin Warfare

Raiding is the breath of life to the Badawin. Prevent him from raiding 721
and he becomes the most melancholy of men.

Just as in the civilised West man must have his various sports, football, cricket, tennis, shooting, etc., to keep himself fit and happy, so in Arabia the primitive Badawin must have his raids. These denote to him everything that is manly and sporting.

A famous raider is honoured above all men, and boys and young [554]
men pine for the day when they will be allowed to accompany their elders on forays, and so win their spurs.

Raiding brings out all that is hard, brave and skilful in man, so the occupation is honoured and encouraged, just as everything tending to make a man soft and effeminate is despised by all true desert men.

Desert raids do not as a rule entail much bloodshed. Raiders are 721
primarily inspired by greed for camels, and with this goes the desire 422
to score off their enemies. To lift an enemy's camels is the best way of all to hurt him and add to the raider's own stock, for a Badawin values his camels above everything.

There is no such thing in ordinary desert warfare as men fighting 726
"to the death" or making a "last stand" in defence of wives, children and stock. That would be merely foolish. The Badawin appreciates at once the odds against him. If he knows he can drive off the raider he will stand and do so; if, on the other hand, he sees that he has no chance, he will desert family and camels and bolt into the desert to live to fight another day. He knows his women and children will be safe, why then risk certain death by fighting against odds? He allows his camels to be taken knowing his turn will come another day. *Nakhud wa nanwakhid* (We take and are ourselves taken) is his creed.

This is no reflection on the Badawin's courage. He is a brave man, but he has no false notions of standing up against an obviously superior force till he is killed.

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126 If he sees that the odds are even, and the raiders are about as strong as he, he will fight, and fight superbly, encouraged by the cries of his women. In the case of the 'Ajman and 'Awazim, he is often helped by his womenfolk who bring him ammunition, water, etc. Women have been known to display remarkable indifference to danger and bullets on these occasions. It is only when he has no chance (and years of this sort of warfare have trained him to size up such a situation quickly), that the Badawin considers discretion the better part of valour.

721 A Badawin's passion is his camel, and if he has lost one by raid, or by simple theft, he will not rest till he has discovered where it is and what shaikh, individual, or tribe has got it in his possession. He has many methods of finding this out, the most common being by the system of *bilasa*, i.e. payment of money to a neutral to go and spy out the land and locate his animal.

As raids are often carried out from a great distance, this process of running down the raiders or camel thieves often takes many weary months. I have known camels which have been taken from near Kuwait located near Jauf, Rutba, Hu.uf and Hail—each place over 500 miles away. If the raiders are known enemies, time is not wasted trying to locate stolen animals, counter-raid is promptly resorted to till a man gets his own back and more. If the raiders are unknown, or have worked a night surprise, then of course they must be discovered and the camels located, before counter-measures are taken. If peace reigns in the land, the discovered camels will be applied for and recovered by the laws of *'Arafa* (see Chapter XXXIII).

Stealing wandering camels, even though the owners are not at war with a man's tribe, is not wrong—it is merely clever, and a man finding a stray camel will not hesitate to pinch it, and take it along to his home. If the owner finds it eventually, it will be handed over, but if he does not, then so much the better. The 'Ajman and Dhafir are particularly fond of this game.

721 656 In Sa'udi Arabia the strong arm of Bin Sa'ud has done much to stop indiscriminate raiding and stealing, and this perhaps more than anything else has been responsible for that Ruler's unpopularity to-day. "If you stop us raiding you stop our source of life," says the Badawin, "for we have neither crops nor palm trees, nor are we shop keepers able to sell goods and make money." Not only is this state-

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ment true, but the situation is yearly getting worse, especially since the motor car has practically killed the camel export trade of Arabia. Thirty years ago many hundred thousand camels were annually sold to Egypt, North Africa, Palestine, Syria, Turkey, Iraq and Persia, and brought money to the Badawin world.

Bin Sa'ud realises the Badawin's grievance in this respect, but steadfastly refuses to sanction indiscriminate raiding, which tends to disrupt his kingdom. He tried to counter the evil by giving subsidies to high and low in the Badawin world, and rewarding all who come to visit him and pay respects. He no doubt hopes in time to get round the danger by developing the mineral wealth of his country, notably oil and gold. But will he succeed?

DECLARATION OF WAR

Should war be imminent between two tribes or primitive Arab States, there are regular rules which have to be observed. There must be a proper and honourable declaration of hostilities. The word *niga* is used to denote a declaration of war. It is never used between individuals. The offended tribe, either by letter or verbal message, informs the tribe it wishes to fight that *niga* has been sent them. This literally means the "warning of war". It is bad form and contrary to Arab honour to start a war by means of a surprise attack. *Niga* is the opposite of *hidna*, which means "cessation of war". *Allag* means a "truce". The expression *Mardud al niga 'alaikum* is the official warning of war, and was commonly heard in the desert in the old days.

I am told that in August 1933 when H.M. King Bin Sa'ud declared war on Yaman, the Imám Yahya sent the King a letter with the following words, *Mardud al niga 'alaikum, wa waladna Saif al Islam Ahmad yusalkum* (The war warning is sent you and my son, Saif al Islam Ahmad, will come to you). Bin Sa'ud is reported to have sent reply, "Your son is welcome. We also have a son Sa'ud, who will be pleased to meet him on arrival." The tale certainly was brought me by some Badawin friends from Riyadh, though the wording of the messages may have been the result of a too keen imagination.

When a tribe sends a challenge of *niga* to another, it is sometimes the custom to add by word of mouth or letter, that "such and such a

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721 renowned warrior will also be coming up against you". The shaikh
726 of the challenged tribe then calls together his warriors and elders and gives them the news of the declaration of war. He then fills a cup of coffee and calls out, "This cup stands for such and such warrior on the other side, who of you will drink it? Who will take him on in single combat?" A local brave who thinks to win his spurs will call out, "I am ready", and the cup is passed to him to drink. Similarly champions are found for every other well-known enemy warrior named as coming up against them.

Eventually when the battle is about to be joined, the opposing champions of each side come out, and after caracolling about and showing off on their horses' paces, will engage in single combat with their opposite numbers.

Háji 'Abdullah Fathil* told me that he saw such an incident among the Dhafir (from whom he took his present wife) some years ago. The Shammar and 'Anizah, like the Dhafir, are also fond of issuing challenges to their enemy to single combat before battle.

CONCENTRATING FOR WAR OR A BIG RAID

622 Firstly it should be remembered that, as I have already explained,
777 though every tribe admits the paramountcy of a certain section or *hamula* of the tribe as the one that always provides the shaikh (such as the Hithlain, Dushan or Suwait), it will only agree to follow that particular shaikh who possesses what they term the necessary "Luck" or "Good Fortune" in war. For instance, the Mutair always followed Faisal al Duwish in the past, because he proved himself times without number to be a "lucky" general. Had he not had this reputation the tribe would have selected another member of the Dushan clan and discarded Faisal.

622 Secondly, the chieftain of a tribe cannot simply send messages to
721 the various sections of the tribe and order them to concentrate preparatory to his leading them on some distant raid or expedition. They would not obey. In practice he sends for the leaders of the tribe and discusses his plans with them in secret for a week, fifteen days or even a month, while the pros and cons of the proposed operations

* Mr. Williamson, the well-known English Muslim intelligence officer of World War I—now residing in Basra.

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721 them off, long before any supporting body can reach them from the
361 main camp.

It follows that from a European airman's point of view desert targets will also always be bad in the winter season, for tribes then pitch their tents singly or in twos and threes, over a large area of country, each group of tents being separated from its neighbour by a distance of anything from a quarter to half a mile. This is done for support purposes in case of Arab attack, and to ensure that camels are well scattered, and get full benefit from the grazing. Therefore, just as the Badawin is difficult of location and attack in winter and spring, from the point of view of his own Arab enemies, so a European force operating from the air against Badawin would be handicapped and affect little real damage during the cold season, as the scattered nature of camps would assist the defence, and if necessary immediate and further dispersion would be an easy operation. The opposite is of course the case in summer.

RAIDS

726 For a raid pure and simple, the Badawin relies on the element of surprise for success. If he has reason to suppose his movements are known and are being anticipated he will abandon his project without hesitation.

For long-distance raids only camels are employed, and a stroke may be delivered from a hostile concentration 250 miles or more away, day and night marching being the custom. For short-distance raids, camels and horses are employed in equal strength, a horseman riding behind each camelman, and the horses being led until the force is within striking distance of its quarry. The horsemen then dismount and make their final charge on horseback. The camelmen act the role of the supporting force, and cover the horsemen when driving off the enemy's camels.

Camel and horse raids can be carried out from a distance of anything up to 100 miles.*

* A notable instance of such long-distance horse and camel raid was when Ajemi al Sa'adun swooped down on Basra from Khamisiyah near Suq esh Shuyukh on the Euphrates, a year or so before World War I.

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Surrender

Chap. XXVI

WAR CRIES

Every Arab prince and Arab tribe has a special war cry. Some have several and some a single one. 721 192

These war cries, called *nakhwa* and *'irwak*, are yelled out in the heat of battle, and especially during the wild charge of horsemen.

The war cry is supposed to strike terror into the foe. It also enables the individual warrior to recognise friend from enemy in the general mêlée that follows a charge—for every man as he goes into action muffles up his face till only his eyes are seen, and no uniforms distinguish combatants or differentiate friend from foe. [714]

SURRENDER

Among the Badawin the equivalent of the European or Westerner's "Hands up" is for a man to drop his rifle on the ground and place *the thumbs of both hands simultaneously between his teeth with the fingers of each hand extended outwards towards the person to whom he is surrendering*. This is the normal method, when for instance a man is a fugitive and is about to be caught up and killed by his pursuers. The meaning of the act is that he realizes that all is up, he has been caught, he knows death is his portion, nevertheless he casts himself on God's mercy and on that of his enemies. In nine times out of ten he will be spared. 726 516

Even in the heat of battle a man on the losing side can escape death if he recognises an old friend or acquaintance in the opposing ranks, by shouting out to him and saying, *Ya fulan, ana fi wejh-ak* (O So-and-So, I put myself under your protection). If the person so called upon has sufficient influence with his comrades to grant such protection, he replies, *Atsitak wejhhi sallam tufagtak* or *salahak* (I have given you my protection, hand over your rifle, or arms). Under such circumstances the suppliant is absolutely safe, and his guarantor goes bail for his life. 572 726

Should the man appealed to not be of sufficient importance among his fellow fighters to guarantee the life of the suppliant, he will call out to him and advise him to demand protection from someone more influential than himself, i.e. *Utlub wejh fulan* (Call upon the

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572 protection of So-and-So), and he will forthwith point out where he
726 is and who he is. Success is also assured this way.

When the 'Ikhwan were predominant in Najd, especially from 1920 to 1930, and for a time upset the laws of God and man, appeals such as the above went unheeded, and whether a man surrendered or not he was put to the sword.

The man granting protection to an enemy on the field of battle can always reserve the right to add such provisos as, "Your life or rifle only are guaranteed, not your horse," or "Your life alone is safe, not your weapons or horse," or "I give you your life subject to my master, the shaikh's final orders".

FAMOUS RAIDERS I HAVE KNOWN

721 (1) Shaikh Muhammad ibn Salim al Uthain of the Misra sept of the 'Ajman is perhaps the most dashing raider I have met. He did Ibn Sa'ud's cause incalculable harm during the 1929–30 rebellion of the 'Ikhwan. A cheerful man and always laughing—short, of immense width of shoulder, with straight nose and a rather long jet-black beard with a pretty curl at the end of it.

His best piece of work was his raid from the borders of Kuwait (Wafra) to a point east of Abu Jifan Wells, on the direct Hufuf–Riyadh route. There he held up and captured several camel convoys, and ended by attacking, on 5th August, 1929, twelve cars full of armed men near Rumah as they proceeded across the Dahana sands from Riyadh to Hufuf. He captured and burnt them all, none of the crews escaping.

I happened to meet him on 22nd August, 1929, a fortnight after the event, when he tried to see the Shaikh of Kuwait in company with Farhan ibn Mashur, and beg supplies. He wore a large white turban after the fashion of the 'Ikhwan, and merrily told me how he had brought off his coup. He finished his story by handing me some sixty letters and cypher telegrams which the king had sent to Bahrain for despatch. These, he said, he took off a dead man. I was sorely tempted to take the telegrams and despatch them for the king myself, but thought better of it.

For several years after the above rebellion was put down, Muham-

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Appendix I

About half of the Mutair took part in the rebellion against Bin Saud in 1929–30 under Faisal al Duwish. The other half remained loyal under ibn Musaiyis, ibn Shuqair and others. The fortunes of the tribe suffered a temporary eclipse when the rebellion was put down, but it should not be long before it recovers its former strength.

The Mutair are well armed with modern rifles, mostly Turkish and German Mauser carbines with a sprinkling of .303 supplied by Bin Sa'ud, and though partially disarmed by Bin Sa'ud after the rebellion of 1929–30 have already largely replaced shortages.

Ammunition to-day appears to be scarce, but this is because it is Bin Sa'ud's policy to keep his tribes short of this commodity, until there is need for a general issue.

During the 'Ikhwan movement, the Mutair became the most fanatical and best of Bin Sa'ud's fighters. With the collapse of the movement they, like the 'Ajman and 'Awazim, have gone back to their old love and would like to come under Kuwait, from whom Bin Sa'ud managed to entice them away on the death of Mubarak, the great Ruler of Kuwait.

Sullen hostility to Bin Sa'ud is to-day (1937) marked in spite of the latter's treating the Mutair well. The chief cause of the present hatred dates from the rebellion of 1929–30 and its aftermath, and may be summed up in the following:

(*a*) The imprisonment of Faisal al Duwish and death of their beloved leader in Riyadh.

(*b*) The confiscation by Bin Sa'ud of their almost sacred herd of camels known as the *Shuruf*.

The best-known characteristic of the tribe is the capacity for being able to deliver a surprise attack from a far-distant base. As an individual the Mutairi is manly and brave but inclined to be sullen. He is not good in defence. The tribe breed mainly horses and camels and a few sheep. They own the famous breed of *Krush* horses, and up to the 1929–30 rebellion could probably put six hundred horsemen into the field. The women wear a black hanging soft *burqa* over their faces of attractive appearance, and once satisfied of a guest's credentials will allow him to mix freely with them. This is one of the pleasing traits they are proud of.

The Shammar and Dhafir are the chief enemies of the Mutair. The 'Ajman were formerly hostile, but their recent alliance (1929–30) has healed the breach of the past, at any rate for the time being, and marriages between the two tribes are not uncommon.

'Ajman (Singular 'Ajmi)

Paramount Shaikh—IBN HITHLAIN* (from Shaikhly Clan AL MA'IDH, subsection NAJIAH).

* Is also pronounced Hathlain.

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Appendix I

GENERAL REMARKS

B 231 The 'Awazim are famous for the fine camels and sheep they breed. They are reported to possess some 100,000 camels and 250,000 sheep.

B 726 The tribe has a good name among Badawin for defensive warfare, but are not considered any good in attack. This is probably because they have no horses, and are confined to a very definite region on the coast. They put up a most magnificent and determined stand against the combined 'Ajman and Mutair attack at Ingair in 1929 ('Ikhwan Rebellion).

B 619 The tribe is not considered a Sharif tribe, and only the Hutaim of West Arabia and the Rashaidah will marry with them.

K 611 About two thousand 'Awazim are established in Kuwait town and environs and these are now looked upon as *Hadhar* or townsfolk. They still inter-marry with their nomad relations. They consider the Ruler of Kuwait as their true overlord, but through fear of Bin Sa'ud are forced to show allegiance to Sa'udi Arabia. They, like the Mutair, were weaned away after Mubarak died. They would undoubtedly throw over their personal allegiance to Bin Sa'ud if safe opportunity offered, as Kuwait is their natural supplying town.

B 619 Characteristics—staunch, uncouth, with rather rough humour, not very hospitable.

Till Bin Sa'ud got control of the 'Awazim they were looked upon as the servants of the more noble 'Ajman. To break the idea and to weaken the latter, Bin Sa'ud honoured the 'Awazim with the title of an independent tribe, and armed them all with modern weapons and distributed much ammunition amongst them. Over 1,500 .303 rifles bought from Great Britain in 1929 were issued to the 'Awazim during the 1929–30 'Ikhwan Rebellion when they remained loyal to the King.

The 'Awazim joined the 'Ikhwan movement out of policy when it was at its heyday, but never really had their heart in it.

B 563 The tribe has a distinct shepherd community "Ahl al Ghanam", whose senior Shaikh is IBN MÁNA, as opposed to a camel community "Ahl al Bayir" (IBN JAMI), the latter being considered of more consequence.

B 619 713 The tribe's hereditary enemies are the 'Ajman and Mutair (Buraih). The tribe is well armed, most of their weapons being .303 long. They also possess Turkish mausers, with a sprinkling of .303 Martini carbines.

RASHAIDA (Singular RASHIDI)

B 619 *Paramount Shaikh*—IBN MUSAILIM.

101 *Present incumbents*—'ASI IBN MUSAILIM (Senior) and MUTLUQ IBN MUSAILIM.

221 *Strength*—Approximately 1,200 fighting men.

[622] *Habitat*—In winter, the tribe ranges from Safwan in the north of Kuwait